Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

ADDRESS TO THE CALVINISTIC SOCIETY IN SPRINGFIELD.

We take pleasure in extracting a few passages from this excellent pamphlet, lately addressed by the members of the "Third Congregational Society" to the "Calvinistic Society" in Springfield. It will be perceived that the address itself was in consequence of a resolution adopted by certain members of the latter society, pledging themselves to furnish Tracts, at the beginning of every month, *to every family* in Springfield. This proceeding, which has of late been so extensively adopted in various parts of New England, has met the censures, which its officious and obtrusive character altogether justified. In some places it has been effectually checked. And we know of no better method of doing this, than by the dignified and temperate, and truly christian rebuke, of which the following is a part. The Chairman of the Committee appointed to prepare the address, was the *venerable Dr B. Howard*, formerly the pastor of the First Church in Springfield. We copy the vote of the Third Society, adopting it.

At an adjourned meeting of the members of the Third Congregational Society in Springfield, holden at their Meeting House on Monday, July 11, 1831, the following Address, prepared by a Committee appointed for the purpose at a previous meeting, was read, accepted unanimously, and voted to be printed.

Attest, JAMES WELLS, *Clerk.*
Springfield, July 11, 1831.

CHRISTIAN FRIENDS,—Circumstances have made it necessary for us to call your attention to a resolution, which, we understand, has been adopted by certain members of your Society, by which they pledge themselves to furnish Tracts, at the beginning of every month, to every family in town. We know not who the individuals are, but till we are otherwise informed, must believe that the measure is generally approved among you; therefore we address to you all a request, that the practice may be discontinued, so far as respects ourselves.—We do not suppose that the measure was dictated by any unfriendly feeling on your part; we cheerfully bear witness in favor of the proper and delicate manner in which most of your agents discharged their duty; we are confident that you will do us the same justice, and believe that our present request is made with feelings of respect and kindness for you. If you could see the effects of this measure, it would be unnecessary for us to make it; but as you are so situated that the more unfortunate results do not come under your observation, we feel bound to state to you some reasons, by which we are influenced on this occasion.

One of the reasons is, that we should not think it right *to do so to you.* Far be it from us to charge you with violating the Christian law. We well know that these things appear differently to men on different sides; so that what was meant in kindness by the one, is felt as a reproach by the other. Thus the measure in question has produced an excitement which you neither intended nor expected; but which will not seem to you wholly unreasonable, if you will imagine us in your place and yourselves in ours. If in such a case we offered our Tracts to you, there can be no doubt, that you would receive them out of regard to the persons who brought them, if you received them at all; you would say that it was your province to determine what books your families should read; and that in making such a present, we gave an intimation that we thought you were neglecting his duty. If you will thus for a moment reverse your view on this subject, you will not think us ungracious when we decline accepting a charity, which we are so fortunate as not to need.

Still, if the object be one which you are unwilling to abandon, there is one way in which you can pursue it without causing any unpleasant feeling. Give us to understand that you are willing to have us do the same to you. Assure us that all the families you can influence, will be ready to accept *our* tracts and read them: believe that we have the same concern for your improvement which you have for ours. Such a course will give to your proceeding a more welcome aspect: we will acknowledge it to be fair, manly and Christian; and though we shall not probably take advantage of your permission, we will withdraw this request, and confess that your feelings were misunderstood.

We find another reason for this request in the excitement to which we have just alluded, it tends to weaken those bands of social union between us which are already too few and small. There are those in your number whom many of us regard with interest and affection:—those, from whose conversation we might derive happiness, and perhaps, improvement and instruction:—those whom we should respect and esteem, even though we differed much more in our sentiments than we now do: but such friendly intercourse has been gradually declining, and is now almost entirely lost. We do not charge you as the authors of this separation, but we regard it as most unfavorable to the cause of charity and truth: prejudices grow inveterate, where men do not remove them by the familiar intercourse of life. We have no right to demand that this intercourse should be greater, but we regret every measure that tends to make it less: and such is the evident effect of the measure in question.

If you will imagine your families thus visited by agents from ours, you will easily understand why those visits, unsolicited, distant and unsocial, should tend to increase the alienation. But if it be desirable to persevere in this measure, associate freely with us, encourage your children to associate with ours: leave the decision of the points which divide us to that judgment seat where we all shall meet at last: then, this proceeding will no longer seem strange and unusual: though now it is an act of charity, it will then be an act of friendship: and we shall receive it gratefully; for we know that infallibility belongs neither to us nor to you; we might each borrow light from the other: and if you do not admit the possibility of this, such a course would at least put an end to the exultation with which unbelievers point to the disunion of Christians in order to bring reproach on their religion.

We have another reason; it is that this measure seems like an intimation that you believe us in dangerous error; certainly nothing less would induce you to undertake so unpleasant a duty; a similar offer from us to you would doubtless give you the impression that we thought you in a dangerous way: and such intimations no man can be expected to welcome. It is possible that we may be in error, we know: but it is equally possible that you may be wrong. Do you say that you derived your faith from the inspired writings? so did we! Do you say that you studied them with seriousness, prayer, and a desire to know nothing but the truth? so did we! Our means and advantages for learning the truth are equal: we believe the same of our disposition: neither of us can claim to *know* better than the other what God has revealed. Here then we are met by the solemn charge, *If any man think to himself that he is Christ's, let him of himself think this again, that as he is Christ's, so also are we!* As we stand on equal ground, we should deem it our duty to refrain from every measure which might imply superiority on our part: for this reason, we feel entitled to ask the same of you.

If we are in the wrong, we desire to know it: we will give thanks to any one who will convince us of our error from the Scriptures: if there is any faith which produces better effects or brings better evidence, we would hold ourselves ready to cast our own away: but such a faith we have never seen; and meantime we embrace our own with most decided conviction and love. We have seen its power to guide, sustain, and comfort the weary soul; we know that it contains within it consolations, encouragements, and hopes full of immortality: we have been intimate with those who, in dying, declared with a face as an angel's, that they found it the strength of their hearts in that awful hour. Thus far we have found peace and improvement in it: and in it we hope to die. We cannot therefore feel grateful for any intimation that we are in error, unless at the same time you show us a faith which is sustained by better evidence and produces better effects in the heart.

We have yet another reason; it is that the church to which many of you belong, denies us the privileges of Christians:—rejects us from its communion, and does not recommend its members to us, as to other christian churches. As we never have heard that this course was disapproved by any of your number, we must consider it as sanctioned by you all. We do not here ask you to reverse your view; for you cannot conceive of an Unitarian church rejecting others for their opinions, and therefore even at the hazard of becoming misunderstood, we must say, that while we are asking for justice, we cannot accept your generosity. We admit your right to form creeds for yourselves: but we cannot admit your right to reject from your fellowship those who cannot believe them; we admit your right to form voluntary associations and to exclude those who differ from you; but we cannot admit your right to keep any one from the church of our *Lord Jesus Christ* simply on account of his opinions.—No doubt you conscientiously believe that this is doing right, and that the individuals so excluded deserve it. But it cannot be right to inflict any penalty, however light, on another till some competent authority has pronounced him guilty; and we trust you will not say that the office of judge is entrusted to your hands, nor to those of any other party. This office cannot be assumed without usurpation; you may say that if you conscientiously believe that such persons deserve exclusion, you cannot act otherwise: but there is neither call nor authority to act at all; it must be left to the operation of the law of Him who said, Vengeance is mine!

Of the feeling and opinion with respect to us we do not complain; but we have a right to demand authority for the *act* of exclusion. You may say that the exclusion involves no hardship; this is not the question; for where it *does* involve hardship, we cannot perceive any relenting. But we do consider it a hardship to have our influence abridged and our characters held in less esteem; we consider it a hardship to have a large portion of the community taught to regard us as unworthy to be ranked with you: we consider it a hardship that when a member of our families join you, the family thenceforth must be divided; we think it a hardship that dissension is sown in parishes which were harmonious and happy, so that Unitarians are condemned by preachers whom they aid to support, and rejected from tables which they themselves have spread. There are cases not a few, in which like the true parent of the child in Solomon's judgment, they give up all, rather than have it divided. These are hardships which result directly from the act of exclusion; and we cannot accept favors, while what we consider our rights are denied, by virtue of authority which our Saviour has never intrusted to human hands.

Many other reasons might be given, but we are confident that we have produced enough to convince you that we are not unreasonable when we respectfully decline your intended favors. We would, however, correct your error when you say that it is wholly a matter of choice whether we shall receive them: for some of us *have* received them to avoid giving pain to those who brought them; persons who are so little responsible for the measure, that we have spared their feelings at the expense of our own. And you must remember that it is the *offer* which is most unpleasant to our feelings, and this could not be left to our choice. It is also said there is nothing sectarian in the tract that was offered; this is another reason why we should decline them; for we already abound in writings of this description. The tract alluded to, written by a pious and accomplished man, has been in our families and Sunday Schools for years, and we apprehend that there are few of your favorite works, not sectarian, which we have not read with improvement and satisfaction.

We will say no more on this subject; but as your whole course of conduct towards us indicates an unacquaintance with our religious sentiments, we will take this opportunity to explain ourselves with reference to points in which we are most misunderstood.

ON CREEDS.

From the Philanthropist, a paper published at Ithaca, N. Y., we extract part of an essay on Creeds, by the editor, Rev. O. A. Brownson.

Nothing has done more to degrade Christianity than the false notion, that adhesion to a certain creed was an indispensable requisite to the growth and maintenance of genuine piety and sound moral worth. As there are many who still cling to former follies and deem every departure from ancient usage a departure from the gospel, it may not be amiss to spend some little time in discussing the subject more fully; and in showing the folly of creeds and the necessity of Christian liberty, of mental freedom, to the production of real moral or religious excellence. The great importance which has been, and which is even now by many, attached to creeds, together with the means now adopted to make proselytes, fully justifies this discussion, and renders it highly proper and well timed.

To him who has reflected, no arguments are pertinent* which are urged to establish the right of private judgment. The subject is plain and self-evident,—that each has a right to think, and decide for himself. Religion is an individual concern; and as it is addressed to us individually, and as each is responsible for himself and not for another, all attempts to coerce his assent to any creed or to force his adhesion to any sentiments his own understanding does not approve, must be entirely misplaced. *[necessary.]

The Bible is the exclusive property of no one class of men. It is given to me as much as to any other; and I am unable to perceive why I have not the right to interpret for myself, as well as another has for himself. They who frame our creeds, exercise their judgments for themselves in framing them; how happens it that they have this right, if I am deprived of it? They not only decide for themselves, but assume to decide for me, but have I not just as good a right to decide for them? Each should, undoubtedly, use all the caution possible not to misinterpret the sacred volume, he should call to his aid all possible helps to a right understanding of it; but it is hard to discover why any one class have a special privilege to make adhesion to their constructions the test of christian fellowship.

All men are liable to err, and it is possible those who frame our creeds may misinterpret the doctrines of the gospel. Had we among us any individual, or any number of individuals, who are inspired and who have any just claims to infallibility, we might then, perhaps, safely abide their decisions; but as it is, there is no reason, nor religion, in one man's claiming the control of the understanding of another who is every way his equal. The creed, whatever it be, is only an uninspired thing, and to make an uninspired composition, the work of fallible mortals like ourselves, the standard of our faith, and adhesion to it the indispensable requisite of Christian character and the enjoyment of Christian privileges, is not only a base abandonment of our own reason, but an affront to Heaven, by setting up the words of man as more to be regarded than the words of God.

The gospel of Christ addresses itself to our intellectual powers, as well as to our moral feelings; it requires intellectual greatness as well as moral energy, and opposes itself to ignorance as well as to unholiness. He is but half a Christian, who neglects his own understanding, who refuses to cultivate his own mind, and employ its divine powers in the praise of his Creator. As the imposition of creeds always has been, and always must be, discouraging to mental exertion; as they enjoin acquiescence to the thoughts and opinions of others; as they forbid inquiry and check all ambition to examine for ourselves, to learn what is true, they must be fatal to the full development of the christian character, to that high-toned virtue every wise man must desire.

There is nothing more injurious to even moral excellence, than mental restraint.—How much of enlarged benevolence, of high and commanding, extensive and endearing philanthropy, can we expect from him whose mind is tied down to a mere form of words, who dares not think lest he think beyond his prescribed limits, whose inquiry is never, what is true, but, how he can avoid seeing or hearing anything that may create a suspicion his creed is false? Even he whose body is enslaved is bad enough; but he may have some latent virtues, and there may be times when he proves all traces of the nobleness of human nature are not obliterated; but he whose mind is enslaved, whose mental energies are bound, has sunk to the lowest point and seems incapable of anything that may point to his heavenly origin. The Divinity within is obscured; every noble aspiration is dead; every kind feeling is smothered, and he is but the sinking wreck of humanity. Such have been too many of the adherents of creeds; and such, creeds will always make those who fully yield to their influence.

All experience proves that to the full development of Christian excellence, the mind should be free—free to exert all its powers—to trace the Creator in all he has said, or in all he has done. I do not mean by freedom of mind licentiousness. I do not regard ridicule of the sacred volume, nor mockery of what religious people conceive holy, as proofs of mental liberty. The noblest mind will bow humbly—not slavishly, to his Creator, and it is the glory of the most perfect intellectual freedom to pay its devotions to the Sovereign, rather Father, of the Universe. But that submission can never flow from the heart, those devotions can never be the offerings of the soul, unless the mind has been free to trace the excellence, the purity and benevolence of the divine character. In every other case it will be but the cowering, the extorted submission of the slave, or the fiery, the destructive rant of the fanatic. There will be none of the homage of the rational being, that bows to superior wisdom and goodness; none of the filial love and reverence which the child pays to the affectionate care and unremitting kindness of a parent. Creeds, by trammelling the mind, prohibiting its free range and nobler exertions, destroy its power, and so degrade all religious exercises, destroy all the dignity there should be in piety, and prevent religion from having any elevating, ennobling, or purifying effect on its adherent.

Creeds have a tendency to lull the mind asleep. The mind being aware that it must adhere to the creed, whatever discoveries it may hereafter make, settles down in ignoble indolence and quietly takes all its opinions on trust. They cease to be convictions of the individual's own understanding. They are only the borrowed notions of others, and consequently have little influence in regulating his feelings or conduct. He repeats them without perceiving their import, and defends them without understanding the arguments he alleges in their behalf. Hence it is, men naturally of giant minds, of creative genius, and extensive erudition, defend the grossest absurdities and retain the most palpable contradictions and falsehoods in their religious creeds. They early adopted their religious notions because they made up the prevailing creed; early commenced their defence without conviction, and having early schooled their minds to silence on all objectionable points, they have never since allowed themselves to investigate, and consequently have never become aware of the follies they cherish. Their attention has been bestowed on other topics; and it is often we find an obscure individual, with an ordinary understanding and very limited research, better qualified to discuss those points of faith, than he who for years has stood foremost in the literary, scientific or theological world.

Opinions upon religion, as upon all other subjects, to be useful should be *formed*, not *borrowed;* they must be generated in our minds, not taken ready cut and dried from other men's brains. That only is a man's religious faith, which links itself to the soul and is ever present. It must pervade the heart as well as govern the understanding. It is something more than mere cold assent to the dogmas of a creed; it dwells not merely on the lips, but it sinks deep within the soul, controls the feelings and influences the conduct. A borrowed faith, which is all most people can boast, is constantly directing us to some external source; carrying us away from ourselves, and constantly urging us to fix upon some one else. There is no abiding principle within; no ever ready monitor in the breast whose voice may be consulted and whose decisions obeyed.—There is no self dependence; no internal supply; but an exposure to the whim, or the craft of others. This can but be injurious to permanent devotion or undeviating virtue. There is a constant struggle between what passes in our own minds and the opinions we have borrowed; we obey first one and then the other; rise or fall as one or the other predominates; consequently our life is made up of contradictions, of conduct constantly varying, and shifting from one direction to another; arising now from one motive and now from another. From this we should learn a creed can never be beneficial to any person unless he be fully, and rationally, convinced it is true. If he embrace it simply because it is the orthodox creed, not because he has satisfied his mind its several articles are true, it can never become the creed of the soul.

[For the Christian Register.]

ANNALS OF MY PARISH.

In a retired little valley about the distance of a mile from my door, there resides a venerable old man, gifted with a fine talent for narration, and furnished with not a few rich materials in his own past experience. After completing my parochial walk for the day, I love at nightfall to look in upon my aged friend. The shade of that hour seems congenial to the silvery temples and the tremulous voice, which I there meet. Never have I left that revered mansion without gaining something beneficial to my mind—something to repay me for the visit and inspire a resolution to go oftener.

On one occasion Mr F. related the incidents of his early religious history. It was a topic on which he usually was silent. And did I now imagine his name could ever be disclosed in this connexion, a knowledge of his genuine delicacy of feeling would forbid my making known his experience. But I will venture.

"It was my happiness," said he, "to learn the character of my Father in Heaven, however erroneously exhibited in some points, soon as my infant tongue could lisp his praise. My parents were both seriously disposed, educated not merely to respect the ordinances of Christianity, but to imbibe its spirit and to incorporate its teachings with every action and event of their lives. True, they were a little Puritanical in their views of the sabbath and their estimate of the claims of religion. But I will attest that, however rigid in their observance of 'holy time,' and however numerous were the lessons of Scripture and the hymns they required of us their children, they gave me no dislike for religion. On the contrary, it was a happy hour, when at my mother's call we gathered round her chair on Sunday evening, and repeated, each in turn, some pious song. On these occasions I was glad to have my father likewise join us; for he was so kind in all his ways, that I loved to be ever near him. The calm christian peace which at these sacred seasons sat on his ample brow, led me to feel that it was 'good for us' thus to meet."

I here expressed my surprise that the strictness of his parents had not created in him an aversion to the sabbath and all its duties. "It was nothing," he replied, "but my great affection for them, that saved me from that consequence." Would to heaven, thought I, that the same influence had been able to counteract the gloomy associations connected with *my* earliest religious impressions. The old gentleman resumed. "As I came, however, to maturer years, my mother dispensed, one by one, with those formal lessons. I was then permitted to retire to rest without the accustomed 'saying my prayers.' The evening of the holy day was now a time either for general conversation, or the reading of some pious book aloud. This was to me an irksome thing. If I read myself, it was from Flavel, Doddridge, or some other to me equally dark and dry author. If my brother was the reader, the spirit of competition soon arose, and I was impatient to show the superiority of my own performance. And as to our mother, her pronunciation was old fashioned, and I thought her tone was dreadful. Many were the instances in which from these and other causes, I have taken my seat with the circle of hearers only to anticipate the hour for my pillow.

"How far these habits and feelings influenced my ensuing days, I can never judge. But this is certain. As I mingled more with gay companions, and those less scrupulous than myself, the serious impressions of my childhood wasted away. Constitutionally ardent and impassioned, I needed all and more than all a father's care and a mother's precepts, to keep my soul in virtue's path. When, therefore, these were daily less observed and less remembered, my native feelings gained a growing sway.

"With bitter sorrow," said the penitent old man, "I now call to mind the reproofs of parental love, I then despised and practically forgot. How could I thus wring a mother's heart by ingratitude, and an unfeeling pride! How could I thus be-

come a perpetual thorn in a father's pillow! I can never cease to lament the indulgence of so many wicked passions at that trying period. God be praised, that a more than human hand was extended to my sinking soul in that day of peril.

"It had been my lot to pass my earliest days in the near vicinity of a youth who sought, both by his words and life, to corrupt those principles infused into my sensitive spirit by its first and most sacred teachers. 'Oh,' he would say, 'you are *afraid*, it seems, to do anything but just what your mother says you may.' 'There is no harm in telling a lie if you can only conceal it.' And these were becoming my daily maxims and guides. Many has been the deliberate falsehood I uttered to escape a punishment I truly deserved. And having this broad shield for every fault, I did not hesitate, when the temptation came, to take fruit from our neighbors' orchards and say if called to tell whence I obtained it, that 'they gave it all to me,' nor to use profane and vulgar language abroad, and when suspected and charged at home, positively deny it.

"And here" said the wise old man, in one of those digressions so common and so pardonable in a story at his age. "I cannot but remark the mighty influence of our youthful companions on the feelings and character. I have seen, and alas I have *felt*, that inculcate as parents may at the fireside integrity, kindness, and purity of heart,—exhibit as they may these virtues in their example to their children, all may be lost. For when exposed to the contagion of a vicious school-mate, I have known a mother's tears, and a sister's warnings, yes, the finest talents and most distinguished privileges too weak to resist the foe. We rely too much on systems, books and instructers. Were I again to educate a family I would as soon close my door against one whom I believed undermining the virtue and polluting the manners of a child of mine, as I would against the midnight robber. I would not leave this matter to chance. It should be known with whom my sons and daughters were most familiar; for if sure that those of their own age and choice were good, I could trust, that, through God, they would be good themselves.

"That my hopes and heart were not wholly blighted," he continued, "by the pestilent persuasions and conduct of George B. I attribute in no slight degree to the following event. The person with whom he had recently lived was an individual of no ordinary fortunes. In his early days he had been a diligent, thrifty mechanic. He came, however, in process of time to the conclusion, that his profits were small and might be much increased by his removing to some distant and new settlement. Filled with this thought, he left his native residence and journeyed toward the setting sun. A remote county in Ohio was chosen as the seat of his future labors. Hardly had he become established in business, when it was rumored there was a religious excitement in the place. Curiosity led him to hear the reputed revivalist. Having been taught while a child to reverence religion, he was prepared perhaps for an impression. Being by nature somewhat tender and warm, he was deeply moved. A meeting for the succeeding day was appointed. At this he was also present. And, in due order, he became anxious, an inquirer, and a convert. So ardently did he enter the cause, that ere long his trade was forsaken, and he appeared in the capacity of a preacher—a Methodist preacher, for that was the sect to which he had attached himself. But, believing that one may be today a saint and tomorrow a sinner, in a fit of despondency, he left his new calling and returned to his shop. This, in some measure, compelled him to leave the region he now inhabited. Bidding adieu to the fertile vale of the Ohio, he again took up his abode in the old village of his youth and home. But his religion seemed to have been local; for on his returning to New England, it waned and almost disappeared. Still, however, he regarded the form, and so far as he took any interest in the subject, advocated the doctrines once so dear to him. The spark was buried in embers. A zealous Orthodox friend had power occasionally to fan from it a sensible flame.

In the house of this man it was, that Mr N., an ardent preacher from an adjoining village, proposed to hold a religious meeting. The master consented. At the expected hour Mr N. arrived. It was of course in the evening; I say of course, for it is well known that this time is most favorable to mental excitement, and that revivalists avail themselves of it. The number of hearers on this occasion was small. They were chiefly such as thought on religion with the speaker. A few, however, were of the careless, drawn thither to hear some new and strange preaching. Among these I include myself, George B., my old companion, and perhaps some half dozen others."—The account my friend gave me of the effect of the sermon and manner on his own mind, I propose hereafter to relate. S.

[For the Christian Register.]

MORNING PRAYER.

Mr Editor,—None I presume will deny, that the Scriptures, both of the Old and New Testaments, agree in enjoining the duty of prayer. And I think no one can call himself truly a Christian, who lives without prayer. As to the particular hours or seasons to be given to the discharge of this duty, every Christian must choose for himself. Our religion is too *liberal* and *spiritual*, to bind us to any particular place or hour of prayer. There are, however, parts of the day which seem particularly favorable to this duty, and which, if it be possible, ought to be redeemed for it. On one of these I would make a few remarks.

The *morning*, even nature seems to have pointed out to men of different religions, as a time particularly adapted for offerings to the Divinity. As we rise in the morning our minds are not so much taken up with worldly cares and pleasures as in most other parts of the day. Retirement and sleep have helped to allay the violence of our feelings, and to calm the feverish excitement so often produced by our intercourse with men. The hour is one of stillness and silence. The hurry and tumults of life are not begun, and we naturally share in the tranquillity around us. Having for so many hours lost our hold on the world, we can banish it more easily from the mind, and worship with our attention undivided. It is evident, then, that this is a favorable time for approaching the invisible Author of our being, for strengthening the intimacy of our minds with Him, for thinking on a future life, and for seeking those spiritual assistances which we need in the labors and temptations of every day.

In the morning there is much to feed the spirit of genuine devotion. It offers an abundance of thoughts friendly to pious feeling. When we look abroad on nature, what a happy and touching change do we witness in all creation. A few hours past, the earth was wrapped in gloom and silence. There even seemed "a pause in nature." But now, a new flood of light has broken forth upon us, and creation rises in fresher and brighter hues, and seems to rejoice as though it had just received birth from its glorious Author. The sun never sheds more cheerful beams, and never proclaims more loudly God's glory and goodness, than when he returns after the coldness or dampness of the night, and awakens both man and inferior animals to the diversified purposes of their being. A spirit of joy seems breathed over the world, and throughout the sky. It requires but little effort of imagination to read delight in the kindled clouds, or in the fields bright with dew. This is the time when we can best feel and bless the Power who said, "let there be light and there was light;" who "set a tabernacle for the sun in the heavens, which is as a strong man armed, rejoicing to run a race," and which He hath made the dispenser of fruitfulness and enjoyment through all regions.

If we next look at ourselves, what materials does the morning furnish for devout thought. At the close of the past day, we were exhausted by our labors, and unable to move without wearisome effort. Our minds were sluggish, and could not without difficulty be held to the most interesting objects. From this state of exhaustion, we gradually sunk into insensibility. Our limbs became motionless; our senses were shut up as in death. Our thoughts were suspended, or wandered confusedly without aim. Our friends, and the universe, and God himself, were forgotten. But what a change does morning bring with it! On waking we find, that sleep, the image of death, has silently infused new life into us. Our very limbs are again braced; the eye that was dim has again become bright and piercing. The mind has returned from the region of forgetfulness to its old possessions. Friends are again met with new interests. We are again capable of devout sentiments, virtuous efforts, and christian hopes. With what subjects of gratitude, then, does the morning furnish us? We can hardly recal the state of insensibility from which we have just emerged without a consciousness of our dependence, or think of the renovation of our powers and intellectual being without feeling our obligation to God. There is something very touching in the consideration, if we fix our minds upon it; that God thought of us, when *we* could not think; that he watched over us when we had no power to avert peril or evil from ourselves; that he continued our vital motions, and in due time broke the chains of sleep, and set our imprisoned faculties free. How fit is it at this hour to raise to God the eyes which he has opened, and the arm which he has strengthened; to acknowledge his protecting Providence; and to consecrate to him the powers he has renewed! How fit that He should be the object of the thoughts and affections which he has graciously restored! How fit to employ in his praise the tongue he has loosed and the breath which he has spared!

Again, the morning is a fit time for devotion, not only from its relation to the past night, but as the introduction of a new day. To a thinking mind, how natural are such reflections as the following:—I am now to enter on a new period of my life, to start afresh in my course. I am to return to that world where I have often gone astray; to receive impressions which may never be effaced; to perform actions which will never be forgotten; to strengthen a character which will fit me for heaven or hell. I am this day to meet temptations, which have often subdued me; I am again to be entrusted with opportunities of usefulness, which I have often neglected. I am to influence by my example, or words, or actions, the minds of others, to help in moulding their characters, and in deciding the happiness of their present and future life. How uncertain is this day! What unseen dangers are before me! What unexpected changes may await me! It may possibly be my last day! At all events it will bring both me and my account one day nearer both to judgment and to eternity! Now, when entering on a period of life so important and yet so uncertain, how fit and natural is it, before we take the first step, to seek the favor of that Being on whom the lot of every day depends, to commit all our interests to his almighty and wise providence, to seek his blessing on our labors, and his succour in our temptations, and to consecrate to his service the day he has so graciously bestowed on us. The practice of this *morning* devotion not only agrees with the sentiments of the heart, but powerfully tends to make the day one of happiness, usefulness, and virtue; for having cast ourselves anew on the mercy of God and on his wise protection, we shall go forth with new confidence to the labors and duties which lie before us. Our early prayer will much help to shed an odor of piety through the whole life. God having occupied the first thoughts of the mind, will more easily and frequently be remembered. Our first step will be in the right path and the way of duty, and we may therefore hope for a most happy issue.

So fit and useful is morning devotion, that it never ought either to be omitted or neglected. Surely it is not a very favorable sign to suffer the morning to pass without engaging in the privilege and duty of prayer. If God find no place in our minds at that early and peaceful hour, it is hardly to be supposed that he will recur to the mind in the bustle of life through the day. If the benefits of the morning do not soften us, we cannot expect the heart will melt with gratitude through the busy cares of the day. If the world then rush in and take possession of us, when we are at some distance and have had some respite from its cares, how can we hope to shake it off, when we are in the midst of its hurry, pressed and agitated by it on every side. A part of every morning should be spent in devotion, and to this end we should fix the time of our rising so as to have at our command an early hour. Is not our piety indeed suspicious, if we can renounce, as it is to be feared many do, the pleasures and benefits of early prayer, rather than forego the indulgence of unnecessary sleep? What! we can and do rise early enough for any business in which we are engaged; we can even anticipate the dawn of day, if a favorite pleasure or an uncommon gain requires the effort. And can we not rise that we may bless and adore our great Benefactor, that we may arm ourselves for the severe conflicts to which our principles and virtues are exposed? Can it be that we are willing to enter the world without the offering of thanks for past mercies, and the imploring of necessary blessings and aids through the day? If we thus begin a day careless and thoughtless of the obligations we are under to God, or the necessary dependence we should feel upon him, must we not expect subsequent indifference and guilt? Let us, then, as we rise with the beauties of opening morning, dedicate our thoughts to God by the grateful acknowledgment of past obligation, and by imploring necessary guidance through all the toils, pleasures, and temptations of the day. P. B.

[For the Christian Register.]

UNITARIAN BELIEF RESPECTING CONVERSION.

Mr Editor,—A pamphlet has fallen into my hands, entitled an 'Address to the Calvinistic Society in Springfield,' the purpose of which is, by a calm statement of objections to dissuade the Orthodox from pursuing the plan recently adopted by them in Sprinfield, and elsewhere, of leaving tracts every month in Unitarian families. Towards the close of this pamphlet the author explains some of the religious sentiments entertained by Unitarian Christians. His remarks on the subject of conversion deserve the particular attention of those who wrongfully accuse us, whether from ignorance or from selfish passion. They are the more entitled to regard as they have been approved and adopted by the Society, of which the writer is a member. Ought they not to have a place in the Register, where they may meet the eye of some Orthodox reader, and teach him what he should be glad to learn, that Unitarians believe as firmly as he in a new heart and a new life.—I send them to you for this purpose. S.

As to conversion, it is urged upon us by our preachers often, and with all their power: they regard it as essential that the heart should be turned to God. Now no one believes that we are born holy—born Christians: still it is necessary for us to *be* Christians. And when he who has entered upon the natural life begins a religious life also, he is said to be *born again*, because he begins life anew. Childhood is the time when the heart should be turned to God; but when that time has been lost, or when they who have entered upon a religious life have wandered, they must begin it anew: and most probably in such a case, they will begin it with *sudden* conversion; they cannot gently unlock the hold of the world—they must tear themselves away by a vigorous exertion. Such an event is so striking in the history of their lives, that they may remember the day and hour, when they began to govern themselves by the principles of Christianity. But generally the change is silent and slow, like the changes of nature: the path of the just, dim at first, shines brighter and brighter unto the perfect day: and there is often a mistake on this subject, similar to that of him who takes the flashes of the northern light for the morning, and expects it to be followed by the day.

Such is the new birth—the beginning of the christian life. But the christian character cannot be formed at once, however happily begun. And here our sentiments are expressed by Calvin himself in a manner to which we can make no objection: the opinions of this distinguished man on this subject are precisely similar to ours.

Regeneration, he says, is "*not accomplished in a single moment, or day, or year:* but by continual, and sometimes even slow advances, the Lord destroys the carnal corruptions of his chosen, purifies them from all pollutions, and consecrates them as temples to himself: renewing all their senses to real purity that they may employ their *whole life* in the exercise of repentance," (which he says is the same with regeneration.) "And know that this warfare will only be terminated by death." This is the point in which our opinions are just now regarded with least favor; but the error, if there is one, is shared by those whose opinions you regard on every other question.

[For the Christian Register.]

"GOD IS NO RESPECTER OF PERSONS."

There is a sense in which these words are true,—that in which they were used by the apostle; there is another sense in which they are not true,—one in which they were not used by him. It is important that we should ascertain their force.

God is no respecter of persons in his Providence. His protection is extended alike over all men, his bounty is distributed among all classes of society. His sun shines with equal brightness on the rich and on the poor, his rain descends in equal abundance on the field of the good and on that of the bad, the resources of nature are open to all who will use them. The savage and the subject of civilization, the heathen and the Christian, are sustained by a common care and enriched by the same natural means of happiness. God respects not persons in the distribution of temporal favors.

God is free in the offers of the gospel.—Christianity presents its treasures to all men. It has not one gift for the opulent, and another for the needy. It carries the same blessings into the cottage of the peasant, as into the palace of the king. Its influences are dispensed without regard to external condition, its promise made and fulfilled to every one who will keep its commandments. True religion has nothing exclusive either in its character or its operations, excepting that it is irreconcileable with sin. The invitations of the gospel descend to the lowest walks, and its laws reach to the highest departments of society. In dispensing either its joys or its restraints, it pays no heed to the barriers which men have erected. All the objects of its beneficence, are required to acknowledge its authority.

God is liberal in the bestowing of his spiritual influences. He gives them to all who ask for them in humble faith. He grants them even to those by whom they are not sought. His spirit is ever striving with man, to lead him either to repentance or to perfection.

God is impartial in awarding the retributions of eternity. Neither wealth, nor genius, nor learning will be permitted to palliate evil, nor will goodness be neglected because it was found in company with poverty or suffering. The fame of the warrior will not dazzle, nor the sophistry of the ingenious deceive, nor the power of the high in station terrify, but all are liable to a strict and faithful judgment, when it shall be rendered to every one according to the deeds done in this mortal life. F. S.

[For the Christian Register.]

AMERICAN UNITARIAN ASSOCIATION.

Mr Editor,—As some surprise must have been felt at the delay in the publication of the Annual Report of the American Unitarian Association, and also of the Tract for July, I ask of you the favor to insert in your next paper the following Votes of the Executive Committee, which will explain this delay. I will only add that the Report will be published next week, and the Tract for August immediately afterwards.

Yours, A. Young, Jr.
Dom. Sec'ry A. U. A.

At a meeting of the Executive Committee of the A. U. A. held June 16, 1831,

Voted, That the Statement of the Treasurer, the Report of the Domestic Secretary, and a report of the speeches made at the late anniversary, be published as the Tract for July.

Voted, That the Report of the Foreign Secretary be published as the Tract for August.

At a meeting of the Executive Committee of the A. U. A. held June 30, 1831,

The Domestic Secretary stated that the person, who had taken notes of the speeches made on the last anniversary, had failed to prepare them for the press, though repeatedly urged; therefore,

Voted, That the two Reports of the Domestic and Foreign Secretaries be printed together as the July Tract, with a brief notice of the speeches.

CHRISTIAN REGISTER.

BOSTON, JULY 30, 1831.

PRAYERS AFTER A FUNERAL.

We extract the following from a New York paper. It is a letter from a bereaved father, whose feelings and the feelings of his family had been deeply wounded by a prayer, that was offered at a conference by a person in Troy, named Robbins, on an evening after the funeral of his son.

On the 25th day of May last, by the dispensation of Divine Providence, one of my children, a son of about 19 years of age, was suddenly taken away by the hand of Death. He was buried the next day; and in the same evening, a prayer or conference meeting was held by certain members of the first Presbyterian Church in this city. Dr Amatus Robbins, of said church, was present, and made a prayer, in which he used the following or similar language:—

"O God! I see individuals in this house that have been under strong convictions and have grieved away the Holy Spirit, and are given up of God. For such, Oh God, we do not pray. But there are impenitent sinners in this house, that are still within the reach of mercy Save them, Oh God! save them from going down to hell—Do not in thine anger *send them as suddenly down* TO HELL *as thou didst the young man yesterday.* Thou knowest, oh God, that he was a vile sinner."

Need I say how my feelings were wounded? Can I describe the anguish which it carried to the feelings of my wife, the mother of my deceased son? It was enough to tear asunder the fibres of our hearts—it filled that cup of affliction, which we had been called upon so suddenly to partake of, to overflowing. Where is the parent who would not be pained beyond the power of utterance, at the recital of such language, relating to his own child, and uttered with such cold hyena ferocity before a public audience; and all this ere the lifeless form of his child had become cold, or the peaceful sod of earth had rested upon his head.

* * * * * *

I called upon Dr R. and inquired of him whether the "young man" alluded to was my son? To which he answered in the affirmative. I asked him if he had ever been acquainted with my son, or his character? He replied that he never knew him, even by sight, and was not acquainted with his character.

It is true that I do not agree with Dr R. on religious principles; but I differ from him no wider than he does from me. For his opinions and those of the denomination to which he belongs, I have a due respect

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In conclusion, it is proper to remark, that the denomination to which Dr R. belongs, so far as I have heard, do not sanction his language in this case; on the contrary, several of his brethren in religious matters have expressed to me their decided disapprobation of it.

Troy, June 8th, 1831. William Kelsey.

It is impossible to speak of such prayers in terms of adequate reprobation. They are an outrage to humanity; and the man, who is capable of offering them, is not a Christian but a monster. No form of religious [illegible], not even the madness of fanaticism, can excuse expressions not less irreverent than brutal.

It is our astonishment, that in a city like Troy, where are to be found good schools, and christian institutions, and many, we doubt not, wise and good people,—fanatics like these should be tolerated. Yet, we perceive, that this Dr Robbins is a member of the First Presbyterian Church in that place; or at least, was permitted to lead their devotions in a conference. This is the church, of which the Rev. N. S. Beman is or was the pastor; and judging from these prayers, we should infer, that he had successfully imbued the minds of some of his hearers with his own fanatical and relentless spirit. Of this spirit, the history of proceedings in his church, drawn up by disaffected members, and of the *Revival of Religion*, as called, in the western part of New York, give abundant evidence. The still greater wonder is, that such a man should be chosen as Mr Beman has been for this year, the Moderator of the General Assembly of the Presbyterian Church in Philadelphia; that notwithstanding the extravagancies, to say the least, of his professional career, a majority should be found in that Assembly, to place such a fanatic at their head.

The remarks which follow, are from the editor of the New York Courier and Enquirer, by whom it was published; with whom, we are sure, our readers will agree.

What a misfortune it is, that in this enlightened age, and in this enlightened country, such fanatics and impious men, as the one alluded to above, should receive any countenance, favor or protection. Is not conduct such as is detailed above, calculated to make infidels, unbelievers, and scoffers at all kinds of religion? What man of principle, of honor, of mind and of feeling, can subscribe to such doctrines—can commend such conduct?

ADDRESS TO THE CALVINISTIC SOCIETY IN SPRINGFIELD.

Our readers, we are persuaded, will peruse with satisfaction the extracts from this excellent address, which will be found on our first page. It is entitled to attention as the deliberate address of one christian church to another. Of the measure which called it forth, viz. the *distribution of religious tracts in every house, &c*, we have already spoken, as we think it deserves. It is highly censurable, as an indecent interference with the private opinions of fellow Christians; and is itself an offensive assumption of superior zeal and sanctity. Neither can we applaud its policy as an instrument, for which it seems chiefly intended, of proselyting to Orthodoxy. For its impertinence naturally produces disgust; and we have known of instances, not a few, in which both the tracts and the bearers of them have been met with refusals, that might, we should think, well discourage even the most intrepid and enterprising.

The moderation and charity, however, with which this measure is treated in the address to which we refer, are altogether worthy of the sentiments there explained, and of the source whence, as we infer, the address itself proceeds.

LATE PUBLICATIONS.

The Practicability of the Abolition of Slavery: a Lecture delivered at the Lyceum in Stockbridge, Mass, February 1831. New York.

We have read the greater part of this lecture with much pleasure. We always rejoice to see the honest reprobation with which slavery, as it exists in the southern States, is generally regarded at the north, fully and fearlessly expressed. We rejoice, because we believe that the manly expression of such opinions will do more to abolish the system of slavery than any other cause.

In this lecture the abolition of slavery in this country is advocated on the grounds of the justice and expediency of the measure. Some of the arguments in favor of abolition are stated with great force, and the usual objections to emancipation are answered with spirit and ability. Though the opinions of the author are stated with clearness and decision, he never indulges in the inflammatory and intemperate language, which is unfortunately sometimes adopted by writers on this subject.

The first part of this lecture, in which he contends that the opinion of the natural inferiority of the African race is an unfounded prejudice, seems to us peculiarly valuable. He shows how easily an impression of the natural inferiority of degraded caste springs up in the mind, and proves by many interesting historical illustrations that such an impression is very apt to arise not only with regard to Africans, but to other races of men under similar circumstances. He shows that persons of African descent, whenever they have had equal advantages, have not shown themselves inferior to those of the European race, and urges with conclusive force that if in this country they were placed on the same footing with the whites, they would prove themselves their equals in every respect.

The author, in our opinion, very injudiciously has connected his views in regard to the Tariff with his animadversions on Slavery, thereby illustrating the *ignotum per ignotius*, one disputed opinion by another equally disputed. Without wishing to discuss the soundness of his views in regard to the tariff, we are satisfied that most readers will think that his [illegible] arguments respecting slavery are obscured, when he attempts to connect with them the objections to

protecting duties. In one particular, however, we think that the tariff is properly brought into view in this discussion. If it were not for a protecting duty on *sugar*, that article probably could not be raised in this country. It is well known that the great demand for slaves to be employed in the culture of sugar has, for some years past, occasioned a great transportation of them to Louisiana, and has contributed to keep up their price throughout the southern states. Both these effects of the high duty on sugar, are much to be lamented. It is a serious evil to the slaves who are transported from one part of the country to another, who are torn from their relations and friends and the places to which they are attached, and conveyed to a distant land with an unhealthy climate. But the keeping up of the price of slaves is a still more serious evil, as it prevents the manumission of multitudes, which would take place if their value were less, and also checks all legislative efforts for their enfranchisement. We agree, therefore, with the author of the lecture in desiring to have the duty on sugar entirely removed, and wish that our representatives in Congress would consider seriously, whether they can conscientiously favor the imposition of a tax, which contributes so much to sustain the institution of slavery at the South.

The Working Man's Companion.—"The Results of Machinery,—namely, Cheap Production and Increased Employment, exhibited; being an address to the Working Men of the United Kingdom." Philadelphia: 1831, 12mo. pp. 216.

This is a very useful and agreeable little volume. It was first published in England, by the Society for the Diffusion of Useful Knowledge, a few months ago, at a time when the ignorant and distressed laborers in some of the counties were destroying agricultural and other machinery, under a mistaken notion that improvements in machinery injured the laboring classes by diminishing their employment. The work is addressed to these classes. Its great object is to show that all improvements in machinery, which is employed in producing articles of comfort and necessity, by rendering them cheaper, benefit the condition of all persons who make use of those articles; that the poor and middling classes derive more advantage from improvements than the rich, because the diminished price of production reduces the price of many articles of prime convenience so much as to bring them within the means of persons of moderate income, which otherwise would be confined to the rich; and that though improvements in machinery in a particular branch of industry may for a time throw a few laborers out of employment, yet the result of such improvements is finally to employ a vastly greater number of persons than could have been engaged in the business without them.

These positions are supported by sketches of the history of some of the useful arts. These sketches, without any reference to the main object of the work, will be read with great interest, even by those who are familiar with the facts stated. They are written in a very clear and simple style, and are admirably adapted to the comprehension of the class of persons to whom the book is addressed. They exhibit qualities which are rarely combined, a thorough mastery of the subject treated, and a power of imparting knowledge agreeably and intelligibly to the unenlightened. We think that, even in this country, this volume may be read with profit;—for even here the delusion which misled the machine-breakers in England, is often to be met with, and the inquiry is not unfrequently made, if there is not some danger that the poor will be thrown out of employment, by the diminished demand for their labor which it is supposed must follow from improvements in machinery.

Lectures on Witchcraft—comprising a History of the Delusion in Salem in 1692, by CHARLES W. UPHAM, Junior Pastor of the First Church in Salem. Boston: CARTER, HENDEE, & BABCOCK. 1831. 18mo. pp. 280.

We are glad, that Mr Upham has been induced to publish these lectures. We heard of them in the course of their delivery; and from the specimens given us in his historical discourses, could easily anticipate a faithful and able examination of the curious subject, of which he here treats. To the philosopher, historian, and divine, the "*witchcraft delusion*,"—confined not to Salem, but extended widely, as Mr Upham shows, to other nations and to other times, to Europe as well as to America,—is full of interest and instruction. The mere lover of facts may here find his taste largely gratified; and he, who loves to read men, may be pleased also with traits of character skilfully developed. The vanity and credulity, for example, of Cotton Mather, to say nothing of his clerical ambition or cunning, are graphically exhibited.

We can only, at present, advert to this work, which will amply reward attention. Considering however, the variety and importance of the facts and topics treated of, we regret to find no Index or even heads of contents. This is an inconvenient omission; that we hope the author will supply in a second edition. In the mean time, we are very grateful to him, and the public will be so too, for the authentic and valuable matter, in philosophy and in fact, with which he has supplied us.

An Address delivered at the Berry Street Conference, May 25, 1831. By NATHANIEL THAYER, D. D., Minister of Lancaster. Boston: WAIT, GREENE, & Co., 1831.

The subject of this Address is, "The modes of exerting religious influence at the present day," and is treated with the author's usual ability. Dr Thayer describes some of the prominent characteristics of the times, and thence infers the means which are to be used in order to render them in the highest degree subservient to the religious and moral improvement of the community.

OBITUARY.

Died in Cambridge on Tuesday last, Benjamin Peirce Esq. Librarian of Harvard University, aged 53.

It is with great regret we are called to notice the death of this gentleman. In addition to the severe domestic affliction it has occasioned, inseparable from the loss to his family of every good and worthy man, it must be regarded as a dispensation of no ordinary interest to the University. Mr Peirce filled the place of Librarian with distinguished honor. The catalogue, which about a year since was prepared and published, under his inspection and care, is, itself, a monument of his ability, learning, industry, and faithful zeal. No one connected with the college, either in its immediate or remoter relations, but may have profited by his fidelity. It would have been difficult indeed for any individual to have accomplished more for the improvement and interests of the Library, than did Mr Peirce within the brief term of his office.

We leave to others, qualified by intimate friendship, to speak of his personal and private worth. What he was as a citizen and a Christian, as a husband, parent, and friend, they can feelingly utter, who have loved and honored him in these relations. His eminent merit in his official capacity, was apparent to every visiter at the University.

SUMMARY.

The following contributions have been received for the Colonization Society, viz.

Collected as follows.

Rev. J. F. M'Ewer's Soc. in Topsfield,	$11,16
Mr Gilbert's Soc. in Newton,	14,17
Park Street Church, Boston,	65,57
Second Soc. in Ashby,	5,15
First and Second Soc. in Lowell,	33,29
Congregational Soc. in Jaffrey, N. H.	6,00
Town of Bedford,	12,48
Evan. Soc. Charlestown, at Un. Celebration,	28,50
Rev. Mr Harding's Soc. in Waltham,	23,00
Rev. T. S. Barstow's Soc. Keene, N. H.	10,50
Rev. C. Fowler's Soc. Fall River, Troy, Ms.	21,16
S. F. Buckler's and Rev. S. S. Alden's Sabbath School in Malboro' Ms. 4th July	13,72
Tabernacle at Salem, Ms.	24,45
First Soc. in Randolph,	12,47
Congregational Soc. North Brookfield,	13,00
Rev. J. Bent's Soc. Weymouth,	13,62
Rev. " " for Afric. Educ. Soc.	10,00
Enfield, received by Wm. M. Lathrop, Esq.	20,00
Rev. Benj. Tappan's Soc. Augusta, Me.	27,54
Rev. A. S. Baldwin's Soc. Berlin, Ms.	21,15
Town of New Hampton, N. H.	5,00
Rev. Micah Stone's Soc. South Brookfield,	10,25
Rev. J. Howes's Soc. Pepperell, Ms.	7,37
Rev. Isaac Hurd's Soc. Exeter, N. H.	14,62
Rev. Mr Putnam's Soc. Portsmouth, N. H.	17,00
Chapel in Andover Seminary,	17,31
Rev. Dudley Phelps's Soc. Haverhill,	25,00
Rev. D. Huntington's Soc. N. Bridgewater,	25,00
Rev. Mr Beard's Soc. Methuen,	10,46

ISAAC MANSFIELD,
Treasurer Mass. Col. Soc.—Liberty Square. Boston, July 2, 1831.

The Fine Arts.—The reputation of our country is rising in an art which did much to exalt the fame of ancient Greece. The Chanting Cherubs by Mr Greenough, were viewed with admiration. An elegant production by Mr Augur of New Haven is noticed in the N. E. Review, published at Hartford. We think that the artists should be commended for their purity of taste in the choice of subjects, as well as for their genius and skill in the execution of their statuary.

The most interesting object to the stranger of taste who visits New-Haven, is the rooms of the Statuary, Mr Augur, a self taught and highly successful artist. He is now employed upon a group representing the meeting scene of Jepthah and his daughter,—a work, which when completed, will rank its author among the highest of the gifted ones of our land. The whole conception, as well as the execution, thus far are worthy of a master. The attitude and expression of the daughter are peculiarly striking. The foot is advanced—the timbrel is yet raised—answering in every respect to the description of her approach in the simple but beautiful language of scripture: "She came out to meet him with timbrels and with dances; and she was his only child." Yet even in this attitude, there is evidence of suspended joy, of a sudden shadowing over her exceeding gladness—tenderness, alarm, and petrifying astonishment are taking the place of the exultation and rapture of her coming—like the shadows of broken clouds chasing each other over a landscape of sunshine. The face of Jepthah, turned half away from his daughter, and partially concealed by the uplifted arm and the rending mantle, is the perfect image of agony and despair. Mr Augur deserves to be better known. He has all the enthusiasm and poetry of genius, and his conversation is vivid and original. He is the intimate friend of Percival; and the communion of men so gifted, so abstracted from the ordinary goings on of the world, is undoubtedly pleasant and mutually profitable.

Boston and Worcester Rail Road. A meeting of the subscribers to the Boston and Worcester Rail Road was held in this city on Monday last, for the purpose of organizing the company. It appeared that the whole number of shares, 10,000, were subscribed, and the subscribers present voted to accept the act of incorporation and to establish by-laws for the government of the company. The following gentlemen were unanimously chosen Directors, viz. Geo. Bond, David Henshaw, Thomas Motley, Henry Williams, Daniel Denny, Joshua Clapp, and Nathan Hale.

The Advertiser gives the following memorandum of the population in Great Britain.

Population of Great Britain. At the date of our last English papers, the operation of taking the census was going on in England. The last enumeration was made in 1821. The result of the present census will probably show a greater increase of population in that country than has occurred in any former period of the same number of years. The following statements show the increase in the towns named.

Census of Brighton—Males 18,047, females 22,261. Total 40,308. Increase in ten years over 15,000.

Chatham. 16,485—increase 1731. Exeter, 28,242—increase 4763.

Lewes, 9290—increase 1587. Macclesfield exceeds 23,000; in 1821 it was 17,746.

Plymouth, 30,998—in 1821, 21,570—increase 8,428.

Sheffield, township increased from 42,157 to about 55,000, and parish from 65,275, to 85 or 90,000.

Stockport, 25,449—increase 3723.

The Niger. The Brighton (Eng.) Herald says, that Mr Brewer, of the St James street library there, has an old map printed at Amsterdam, in which the Niger is distinctly laid down throughout its course to Biafra—the same channel, which after a lapse of years has *again been discovered*.

New Metal. A block of platina weighing 20 lbs. has lately been dug up in one of the mines of Russia: the largest specimen before existing weighs only 10 lbs. This metal is now appropriated to the circulating medium of Russia, as nearly the whole quantity which the mines produce is converted into money. It is heavier and more durable than silver, though hardly distinguishable from it in color.

Average of Ages. The following article is from the Journal of Health.

At a recent meeting of the Royal Academy of Medicine, at Paris, M. Moreau de Jonnes read a memoir entitled "A Statistical Sketch of the division of the populations of Europe into different series, according to the ages of the individuals who compose them." In this memoir, the author examines, successively, the relation which each series of ages bears to the entire population of each country. From various observations he has found, that, in reference to the population, Ireland is the country in which there exists the greatest number of individuals under twenty years of age; they being as one is to two, or composing one half of the population; while in France they are only in the proportion of one to three; and in Paris especially, only as one to four. Children under five years of age, bear, in Ireland, a proportion to the population of one to five; in London, of one to seven; in Paris, of one to fourteen; and in all France, of one to eight. The proportion of individuals between twenty and thirty years of age, M. Moreau found to be very nearly the same in each country of Europe—forming one-sixth of the population. In Paris they constitute one-fifth of the population. It is at this period of life that man is best enabled to resist the causes of destruction. Of persons between thirty and forty years, is composed one-seventh of the population of France and Sweden; and one-eighth of that of England and Scotland. One eighth of the population of France, and one-ninth of that of England, consists of individuals between forty and fifty years of age. In France the proportion of persons between fifty and sixty, is as one to eleven; in England, as one to fifteen. France possesses a greater proportion of individuals between sixty and eighty than England; while the proportion of those between ninety and one hundred is the greatest in England. M. Moreau found, that of those between sixty and seventy years, the proportion was twice as great in Paris as in London; and that of individuals between ninety and one hundred, the proportion was six times greater in London than in Paris. M. Moreau therefore concludes that the active population, or that composed of individuals between fifteen and sixty years of age, constitutes, in France, two-thirds of its inhabitants; while in every other European state it forms but one-half. Hence it results, that France, from an equal population, is able to bring into the field more soldiers by one-eighth, than England.

According to the last census, we find, that in the city and county of Philadelphia, those under twenty years of age, bear to the entire population, the proportion of one to two; in the city proper, of one to 2.4. Those under five years, in the former, a proportion of 1 to 7; in the latter, of 1 to 8.8. Those between 20 and 30 years, a proportion of 1 to 5, in the whole county, including the city; in the city only, 1 to 4.9. Those between 30 and 40 years, a proportion, in the first, of 1 to 7.5; in the latter, of 1 to 8.4. Those between 40 and 50, in the entire county, are in the proportion of 1 to 13; in the city alone, in the proportion of 1 to 14.4. Persons between 50 and 60 years bear a proportion to the population of the whole county of 1 to 24; of the city merely, of 1 to 25. In the county the individuals between 60 and 70, are as one to 43.6; in the city, as 1 to 46. For every 346 individuals of the whole county, and every 319 of the city, there is one between 80 and 100. These calculations have reference only to the white population of Philadelphia.

Ancient Reliques. Two *somethings* have been recently found in Scotland, to which the Edinburgh Advertiser attaches great importance. If any of our readers are made wiser or better by the marble figure or the decayed sceptre, we shall cheerfully acknowledge the value of the discovery.

The partial drainings of Lochleven, which has lately been affected by the neighboring proprietors at a considerable expense, has been the means of bringing to light two highly interesting reliques of the days of the beautiful but unfortunate Mary. The first is a marble figure, delicately sculptured, of the human form in miniature, which was found near the island of St Serf, and is supposed to have decorated one of the niches of its famous monastery. The other is a handsome sceptre, apparently of cane, hilted with ivory, and mounted with silver, upon which latter the letters of the words "Mary Queen of Scots" are almost wholly legible, although both the ivory and silver are much decayed. The sceptre was found near the "Mary Knowe," the supposed landing place of the fair Sovereign, in her memorable escape from the Castle of Lochleven. These important reliques were both discovered by some boys who were amusing themselves on the newly reclaimed land, and are, we understand, now in the possession of Lord Chief Commissioner Adam.

FROM EUROPE.

Poland. By the last previously received intelligence from the seat of war, the victorious Polish army, everywhere successful, was pursuing the Russians in their own territory. The object of this incursion is explained to have been, to throw in a corps of 12,000 men into Lithuania, with the purpose of favoring and extending the insurrection in that province, and of threatening the rear of Diebitsch's army. Diebitsch, in the mean time, having effected a junction of his own corps with the Russian Guards, by which his numbers became greatly superior to the force of Skrzynecki, the latter thought proper to retrace his steps. He accordingly fell back upon the Narew, which he crossed in good order on the 15th, leaving Gen. Lubienski with the rear guard to cover the retreat, which force sustained an attack from the Russian Guards that day, and on the following morning the engagement was renewed with the whole strength of the enemy, led on by Diebitsch in person. Lubienski, obliged to retreat, effected the passage of the river, and set fire to the bridge, but the Russians succeeded in extinguishing the flames, and upon the blackened and half ruined structure, the troops on both sides, man to man, engaged in a contest, described on both sides as being inveterate and sanguinary beyond example. The battle was continued till after ten at night, and ended in the repulse of the Russians. Twenty thousand bodies were left upon the field, the Russians's dead being to those of the Poles, in the proportion of four to one. Among the killed on the side of the Poles, are Generals Kicki and Kaminski, and two others, Pac, Bozuslowski, were wounded. Three Russian Generals are said to have been slain.

On the day after the battle, Skrzynecki resumed his retreat, in which he was not molested by the enemy, and reached Pultusk in good order, carrying with him all the cannon and other munitions of war. From Pultusk he proceeded to Praga, where the last dates left him. In the official despatch of the Polish General, it will be seen that he frankly admits the amount of the loss sustained by his forces, and with the candor of a brave man, speaks of the Russians having displayed great coolness and courage. The tone of his despatch does not manifest depression, though the loss which he has met with, is one that the Polish army can but ill afford. The sixteen thousand men left by Diebitsch on the field of battle will be far less missed from the immense forces of Russia, than the four thousand from the comparatively slender army of the Poles.

Some of the London journalists are dispirited for the cause of Poland; but the retreat of Skrzynecki was expected long ago by him, and he had prepared the minds of the people for that event. The loss of 4000 men and two generals, is indeed a severe reverse after the brilliant successes which have attended the arms of the Patriots, yet it is but the fortune of war. A London morning paper well remarks that it had by no means been led to entertain gloomy views as to the ultimate prospects of the Poles. "They have not succeeded in their object, but the Russians have gained nothing by the battle. The Poles have once more retreated to their strong position, and the Russians have to struggle with the difficulties of maintaining themselves in a country already wasted by them."

Warsaw, May 29. A relation of the most recent operations published today, says:—The chief object of the movement of our army towards Tykocin and Lomza, was to enable a corps under the command of General Chlapowski to reach Lithuania, in order to afford assistance to the insurgents in that province. This point having been attained—as the Commander in-Chief found it impossible to induce the Russian Guards to give battle, and as the junction of Marshal Diebitsch with the guards would give a combined force far superior to his own—he determined to return to his former position, while General Gielgud, who it was intended should enter the northern part of Lithuania, began his march upon Lomza, Marshal Diebitsch, in the meantime, having effected his junction with the Guards, determined to cut off our army from Warsaw. The gallant resistance of the 24th corps, under General Lubienski, which forced its way at the point of the bayonet through a force thrice its own strength, enabled Gen. Skrzynecki to pursue his march. On the 25th the Guards attacked Gen. Lubienski, whose corps formed our rear, at the same that Diebitsch was advancing in the direction of Czyzew. Our army was already on the right bank of the Narew, and the rear only remained on the opposite bank. On the 26th the attack was renewed, commanded by Marshal Diebitsch in person. The Polish General drew nearer to Ostrolenka, and the enemy's march was arrested by the fire which the haubitzers had kindled in the town. Gen. Lubienski crossed the Narew and burnt the bridge, but not so effectually as to prevent its being quickly restored. Accordingly Gen. Schakoffskoi, supported by a tremendous artillery, succeeded in crossing the river. A most violent combat ensued: the enemy vainly endeavored to convey large masses to the right bank; our troops defended themselves most brilliantly. The carnage was dreadful, and lasted several hours, during which our troops in vain endeavored to force the enemy back to the other side of the river, who, on his part was also vainly striving to effect his purpose. The chief point of contention was the bridge, and a long elevated dyke which passes along the marshy shore of the Narew, and the nature of the ground contributed much to give the battle a sanguinary character. They fought man to man, and thousands were killed by being thrown over the dyke. The Russian troops displayed a degree of courage and resolution far superior to what they had shown in the preceding part of the campaign. An unusual heat increased the labor of the day. The Russians threw away their knapsacks to be more at their ease. At length, towards evening, fatigued by their exertions, and unable to overcome the resistance of our gallant troops, the enemy withdrew to the left bank of the river, and we remained in possession of the field of battle, upon which the Commander-in-Chief passed the night, in order to provide for the relief of the wounded. To have recommenced the battle would have tended to no result, as Gen. Gielgud had full time to effect his march over Lomza, the Commander-in-Chief therefore resolved to retreat over Rozan to Pultusk.

This march was effected in perfect order, and without being in any way disturbed by the enemy, who, it appears, had suffered too severely to follow us. To estimate the loss on both sides, is as yet impossible. On our side from three to four thousand men are *hors du combat*; but it appears certain, that though the Commander-in-Chief with his usual caution, avoids all allusion to the loss of the enemy, it must be at least double ours. Four regiments, one of them Guards, that first attempted to pass the river, were cut to pieces. We lost neither artillery, baggage, or prisoners; a few stragglers, alone can have fallen into the enemy's hands during the retreat. We have taken only 200 prisoners. Generals Kicki and Kraminski, have been killed. Two other Generals, Pac and Bozuslowski have been slightly wounded. According to the statements of the prisoners, three Russian Generals have been killed. The severe service which our troops have had to pass through, has induced the Commander-in-Chief to allow them a few day's rest at Praga.

The intelligence that the Polish army, after a sanguinary and disastrous battle, was approaching the capital, spread consternation here; but the frank statement of General Skrzynecki has tended for the present to tranquilize the public mind. Two fresh regiments of infantry, and several squadrons of cavalry, have already proceeded to the camp.

The report of the Commander-in-Chief of the Poles is essentially the same as above. He makes no estimate of the loss of either side, but admits it was considerable on both. The private accounts making the Russian loss 16,000, and that of the Poles only 4000, are scarcely to be believed. So great a disparity, in the numbers slain, where both sides fought with such desperate obstinacy and bravery, is incredible.

Report of the Commander-in-Chief.

"The encounter of General Lubienski, on the 23d inst. with the mass of the enemy, apprised me that Field Marshal Diebitch was with his principal force on the right bank of the Bug, and that at any moment he could rejoin the Guards. On the other hand, General Chlapowski entrusted with conveying support to our Lithuanian brethren, having joined them, had secured the object of our expedition. I then gave orders to commence their retrograde movement before forces so superior to our own. On the 24th the reserve, under General Pac, was at Stoteryn; General Rubinski occupied the position of Crerwin; General Lubinski, with the 2d corps of cavalry and the Division of General Henry Kamienski, was posted near the Nodbord; and General Gielgud marched upon Lomza, to occupy it. On the 25th General Lubinski was attacked by the Guards from Tykocin, and from Chorecre; at the same time the army of the Field Marshal arrived from the Nor. I gave orders for our troops to pass to the right bank of the Narew, which was effected on the evening of the 25th, over both bridges, in the most perfect order. General Lubienski commanded the rear guard, and to cover the passage of the army, he occupied the heights of Zekun and Lawy. On the morning of the 26th, the positions of General Lubienski were attacked with great impetuosity by the Field Marshal in person. General Lubienski reteated upon Ostrolenka, making a most vigorous resistance.—His march was stopped by the city itself, which had been set on fire by the mortars of the enemy; but after having passed to the Narew, our army attempted to destroy the bridge. Placed, however, under the fire of the enemy, their success was imperfect, and they could not prevent the Russians from repairing it. This circumstance enabled the division of grenadiers under Prince Pzatowsko to pass over the right bank of the Narew. The enemy's division protected by a numerous artillery, placed on a position on the opposite bank, commenced a vigorous fire. This protected the division, and presented a serious obstacle to our attack. Nevertheless, several our regiments of infantry and other divisions, charged the enemy with intrepidity.—The combat was for a long time one of great slaughter. We were enabled to drive the enemy across the river, and on his side, with the greatest efforts, he could not reach its right bank; and the enemy, who had advanced in numerous columns, was obliged to retreat.—Finally the Russians, exhausted, towards night retired from the other side of the river, leaving only some sharp shooters on the right bank, who retrograded as far as the bridge. Thus we remained masters of the field of battle.

"The battle ended at 10 o'clock at night. I ordered the army to proceed to Pultusk. This march was effected without the least interruption on the part of the enemy. We have not been able to ascertain our loss, but it is considerable on both sides, both in killed and wounded.

"We have taken some hundred soldiers and several officers.

[The report concludes with praise of the officers and men, and a promise of a more detailed report.]

(Signed) "Commander in-Chief.
"Pultusk, May 27. SKRZYNECKI."

Belgium. By the following statement it appears that Prince Leopold has been elected King of Belgium, by a large majority of votes in the Belgian Congress. The subjoined intelligence from London, renders it probable that he will not accept the crown on the conditions required, viz. that he must pledge himself to support the Belgic Constitution.

The Belgian Congress on the 4th June, proceeded to the choice of a king, and the result was as follows:

For His Royal Highness Leopold,	152
Against his election,	10
For declaring the Regent, Baron Sulet de Chokier king,	14
Abstained from voting,	19
One vote declared null,	1
Total,	196

The President then read the decree of the election, and declared His Royal Highness Leopold George Frederick, Prince of Saxe Coburg, King of the Belgians in conformity to the constitution.

London, June 7.—We have just received from an authentic source, very important, and we regret to say unfavorable information respecting the offer of the crown of Belgium to Prince Leopold. The conference which was held yesterday at the Foreign Office, was protracted until a late hour, when with the concurrence of Leopold, it was decided that the Great Powers would not agree to the proposed arrangement for the sovereignty of Belgium, subjected to the condition imposed by the Belgians as to Limburg. Prince Leopold will, consequently, refuse the crown, when offered to him by the Deputation who are expected in town this day, unless (which is very improbable) they should have received fresh instructions to offer it upon the conditions prescribed by the Great Powers, in their Protocols on the subject. Despatches announcing this decision, with instructions to Lord Ponsonby to break off all negotiations with the Belgian Government and to quit Brussels, have been sent this morning by a special messenger to Belgium. The French Government will of course recall Gen. Belliard; who, it is proper to say, has throughout acted cordially and sincerely with Lord Ponsonby.

MARRIAGES.

In this city, Mr Augustus Moore to Miss Sarah Cross, both of this city.

In Dedham, Francis Hillard, Esq. of Lowell, to Miss Catharine Dexter, daughter of Hon. Samuel Haven, of D.

In Salem, Mr David Wallis, of Beverly, to Miss Lydia Marshall.

In Nantucket, Mr John W. Dorsey to Miss Elizabeth Hall: Mr William H. Weston to Miss Nancy Harper; Mr Elisha Doane to Miss Nancy W. Coffin.

In Baltimore on Monday evening 18th inst, by Rev. Mr Palfrey, of Washington, Rev. George Washington Burnap, Pastor of the First Independent Church of Baltimore, to Nancy, daughter of Amos A. Williams, Esq. of that city.

DEATHS.

In this city, Mr Robert P. Waite, aged 23; on the 27th inst. Mr Frederick Beck, 52; on the 19th, after a distressing illness, Miss Hannah Gray, 51.

In Cambridge, 15th. inst. Mr Augustus Wyeth 26; Mrs Sarah, wife of Mr Stephen Wyeth, 35.

In Charlestown, Mr Joshua Hooper, aged 38; Mr George Carter, 34.

In Cambridgeport, Miss Elizabeth Cade, aged 32.

In Danvers, Mrs Hannah Dale, wife of Ebenezer Dale, aged 55.

In Beverly, Mrs Remember Chapman, wife of Mr John C. aged 77.

In Rehoboth, Mr John Watson, aged 86.

In Sudbury, 23d inst. Mr William R. Wheeler, 27, son of Mr Israel W.

In Lincoln, widow Elizabeth Brooks, 94, the oldest person in that town.

In Wareham, Ichabod Leonard, Esq. 69.

In Deerfield, Mary, widow of the late Col. Moses Barnard, 79.

In Lenox, Capt. Philip Sears, aged 22.

In Hopkinton, N. H. Mr Jacob Sibley, 86.

In Easton, on the 10th inst, Elijah Howard, Esq. aged 86.

In Scituate, Miss Charlotte Foster, 25, daughter of the late Capt. Seth F.

In Portland, Miss Jane Withington 18.

At Fortress Monroe, Va. on the 16th inst. Chardon Brooks, son of Capt. H. W. Griswold, U. S. Army.

At Crooked Island, (one of the Bahamas,) when on his way from St Domingo, for North Carolina, Samuel Huntington, Esq. Merchant of Jaquemel, and a native of Massachusetts, aged 44.

BERRY STREET CONFERENCE.

This day published by WAIT, GREENE & Co. "An address delivered at the BERRY STREET CONFERENCE," May 25, 1831. By Rev. NATHANIEL THAYER, D. D.

N. B. 'Sunday School Libraries supplied as usual.
'Ware on the Christian Character.' 2d Edition.
July 30. 3t

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Different Character of the Books of the New Testament.
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For sale at the Christian Register office,
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These books are generally in good order, and may be obtained at quite a reduced price. June 11.

BELKNAP'S PSALMS AND HYMNS.

Any Religious Society or Association, desirous of procuring 300 or 400 copies Psalms and Hymns, *Belknap's Selection*, which have been some time in use, can obtain them on favorable terms on application at this office. July 23.

SELECTED POETRY.

MOTHER AND SON.

[The last number of the Ladies' Magazine contains an article under this title, which from the signature we are led to ascribe to the editor. It exhibits talent and feeling, and though longer than our usual poetical extracts, we are induced by its excellence to copy it.]

The night was dark with storms, and moaning winds
Swept in fierce gusts, as they were hurrying on
The spirits of the tempest to their work
Of wrath and desolation. 'T was the hour
When the deep charm of safety stirs the soul,
And *home* appears the paradise of man;
And the glad hearth, whose glowing light reveals
Familiar faces and soft eyes, is prized
As the sweet beam of peace, the type of heaven,
Picturing the tranquil joys the good partake,
When Time's wild storms are o'er, and friends have met
In that eternal heme, whose holy light
Is kindled by Jehovah's smile of love.
Woe, for the lonely one, the wretch who feels
The tempest bursting on his houseless head,
And has no hiding place, no friend that waits
To give him welcoming! But deeper woe
Must he endure whose home is desert made,
And when the desolating tempest sweeps,
Its terrors burst upon his darkened hearth;
And in the scene where all his joys were stored,
There's nothing he would save from out the wreck.
The storm was in its power. The tempest's roar
Fell all unheeded on the mother's ear.
She heard no sound, save a low gurgling sigh,
The dying sigh of her expiring son.
Clasping her hands in the mute agony
Of cureless, hopeless grief, such as the heart
Endures, when stricken from its earthly trust
It dares not turn to rest its hopes on heaven,
She sat and gazed upon the stiffening corse.
The haggard features, in the lamp's dull light,
Glared as if death had stamped his terrors there,
Proclaiming thus the victory he had won,
And the fierce struggle ere he wrenched away
The soul, that to its prison house had clung,
And hugged its bonds of clay, as they would shade
The light of truth that, kindling memory's lamp,
Summoned a fearful train of thoughts and deeds,
Which darker gathered as death nearer drew.
The strife was over and the victim slept!
There is a holy calmness round the dead,
A deep repose the living feel is peace.
And but for the dark mystery that wraps
The cold and lonely dwelling of our dust,
O, we should think how pleasant thus to rest,
The pale hands folded on the placid breast,
And all the labors of this troubled world
Finished, and all its bonds and griefs thrown off
As lightly as the passing of a dream.
So doth the righteous die. And who but hopes
To die like him? That mother could not hope
Her child, who perished by the fiery curse
Intemperance breathes on his devoted slaves,
Had, like the righteous, passed away in peace.
And weeping o'er her dead, she felt that none
Would grieve for the departed—that his sins,
Vampires which drained her heart's blood, would start forth,
If she but asked the pity of the world.
Earth has no pang like that which wrings the soul
Of the fond mother, sorrowing o'er her child
Who leaves no virtues she may garner up
As treasures, hoarding in her heart of hearts
These diamonds of her love, that gather light
Brighter and richer as the darkness falls.
Who can abide such darkness without hope?
Aye, even that poor mother sought to find
Some little token of departed joys,
That whispered of the lost one, nor betrayed
A stain of shame; and yet how sad to know
His once fair promise but enhanced her woe.

And art thou dead? And must thy name,
My own, my only son,
Forever bear this brand of shame,
This blight that all will shun?
And when that name I sighing speak,
Will no kind voice the silence break,
And grieve thy race is run?
And when my bitter tears must flow,
Will none recount, to soothe my woe,
Some good deed thou hast done?
The world thy latest years will see,
Where all of evil seems;
Thy early promise lives with me—
And those were blessed dreams,
When, gazing on thy infant face,
I pressed thee in my warm embrace,
Reading each feature's sign,
And thought all was so pure and fair,
That never folly, guilt, or care
Could mar that page divine.
And He entrusts this lamp of life
To woman's tender care,
Shielding it from the storms and strife
Man's sterner strength must dare.
O, Love is woman's wealth, her fame
The music of a cherished name—
But who will breathe to me
The name of my departed child?
His father's name he has defiled—
O, God,—this agony!
All, all but this I could endure—
Ah, had he passed away
When his young soul was fresh and pure—
And yet, how did I pray
That he might live! he was my trust—
Now I may bow my head in dust,
And veil my bleeding heart,
Childless and hopeless I must dwell—
My son, my son, who could foretell
That thus we two should part?
It seems as I could count the days
Since thou wast on my knee,
Lisping sweet words of prayer and praise,
That I had whispered thee;
I never dreamed, amid my joy,
That sin such promise could destroy;
That hopes so sweet to cherish,
Like doves within the fowler's hand,
Or flowrets rooted on the sand,
Were doomed to die—to perish!
'Tis over—all my task is done,
My world forever past;
I did but live for thee, my son,
And loved thee to the last—
The panders of thy vices fled,
But I have held thy aching head,
And watched, and wept, and prayed;
And sure, I think, hadst thou but known
What my poor heart has undergone,
Thou wouldst not thus have strayed.

MISCELLANEOUS.

Social Life in England and France—from the French Revolution in 1789 to that of July 1830.

From this work, which has just appeared in London, written by the editor of Madame Du Deffand's Letters, we select a few extracts, which our readers will peruse with pleasure. If the views of the author are correct—and they seem to be formed from careful observation and with good judgment—it would appear, that "the domestic habits of France are much improved since the Revolution."

After a comparison of the social life of England and France, and of the condition, in which fifteen years of peace had placed the two countries, the author observes:—

The ordeal through which France passed during her Revolution, so necessary to the entire regeneration of the upper classes of her society, has produced effects on her moral habits, which no one, but those ignorant of what they were before that period, can either mistake or deny. Children are no longer separated from their parents immediately after their birth, and sent into the country to be nursed by strangers: they are no longer deprived of those first impressions of tenderness, so powerful in influencing future character, when proceeding from the persons by whom they ought to be excited. They no longer return to the paternal house almost strangers to their parents, while those parents, who had shared none of the anxiety as well as none of the pleasure of rearing their infancy, could hardly have been aware of the social duties imposed on them.

The necessary consequence of the former habits had been, that, from a home where the father and mother often lived almost as much separated from each other as from their children, the girls were better placed in a convent; and the boys had a better chance of leading a regular life in a garrison, than at home, with an abbe for a tutor, who winked at their faults and at their idleness, to allow of his own, and with a father who troubled his head neither with tutor nor pupil. The lively account given by Madame de Genlis of the family of the Vicomte de Limours, in her "Adele et Theodore," contains a true and accurate picture of the common education of the higher ranks before the Revolution, and of its effect in after life. Such an education duly prepared for such marriages as were then contracted exclusively by the will of parents, and were considered by the children exclusively as the means of liberty and emancipation from their control.

From this unengaging picture of domestic life, if we look around us at the present day, we shall find infancy reared in the bosom of parents with such rational and well-understood care of early education, both physical and moral, that the children of France are now remarkable for their beauty, activity, and intelligence. The girls remain at home under the eye of their mother, and generally (with the assistance of an English servant or governess) are acquiring two languages almost as soon as they can articulate either; grammar and history are often taught them by frequenting classes of their own age, where the utmost industry and attention are necessary to satisfy the extreme emulation that is excited. The accomplishments generally considered as most essential to females are given in no superficial manner; while they are, at the same time, taught to consider them in the secondary light they deserve,—more for social purposes, or for solitary resource, than for show, or to exhibit the talents of an artist, where an artist will always surpass them.

Their marriages are no longer arranged at an age when they cannot have a choice, and ought not to have a will of their own. But accustomed to rely on their parent for the initiative on this important subject, they enjoy, without any degrading considerations of interest, or any humiliating advances, the pleasures of their age, free from an anticipation of the cares of future life. It must be added, that the now equal division of property between all the children of the same marriage (whatever may be its political tendency or consequences) certainly conduces to domestic peace, and the union and good-will of families. The children have nothing to envy, and nothing to expect from each other; no sisters are condemned to convents to increase the family succession—no brother sees with envious eyes the indulgences and the expenses of his elder.

An improvement hardly less remarkable has taken place in the education and pursuits of the young men. When the first rudiments of learning instilled into them as children are over, they almost universally follow courses of instruction under tutors in public colleges. These are followed up by series of lectures on all great subjects most interesting to society and to science, given in various national institutions by the most eminent intellects of the country—persons whose researches have neither abstracted them from its society, nor from its political interests; an advantage, perhaps, yet greater to the pupils than to the professors. How much such advantages are afterwards improved, must depend on the ability and industry with which they are followed up; but idleness, so far from being a fashion, is become a ridicule, and ignorance a slur, which every young man, whatever his pretensions, would wish to avoid. With the altered times, and the improved state of domestic morality, the current both of the follies and of the expenses of youth has altered. From a home where their parents are living in good intelligence with each other, and no longer strangers to their children, they are no longer driven into early debauchery as a resource from idleness—are no longer taught to consider the reputation of a libertine as either graceful or distinguishing. The whole race of courtezans no longer affront public propriety by the ostentatious display of their ill-got ten gains: and those who frequent their society, or fall into connexions with them, throw a veil over what they would formerly have professed and boasted of. A still greater change has taken place in the habits of the young men in respect to general gallantry, and that constant occupation in the society of women which formerly belonged to Frenchmen of every age; these habits, together with the profession of a man *a bonnes fortunes*, are now equally out of date: the first would be despised as a trifler, and the second avoided as worse. The improvement in domestic habits and happiness has quite altered the terms on which the influence of women yet exists and flourishes in France: they aim rather at being the centre of a society, than at individual conquests; and at influencing by the general charm of their manners, or by an imposing respectability of character, rather than seeking by petty intrigues to compass some intended purpose—something to be attained, or to be concealed, by equally despicable means.

The marriages of young men, so far from being considered, as with us, a step in life which none but the rich can prudently take, is here by the equal distribution of property, counted on as a certain means of increase of fortune, generally bringing more into the common stock than the expenses arising from it. Such marriages are, for the most part, contracted while the parents are yet of an age to partake of and enjoy society. The establishment, therefore, of the new-married couple in the paternal house for the first years of their union, which sometimes forms an article of the marriage contract, is often without confinement and regret to the young people, and generally a comfort and amusement to their seniors.

This younger generation, which has been born to ideas of liberty, and nursed in political discussion—which has received a better education than their fathers, and lived in more enlightened times—view former discords and prejudices in the light of history, and without the irritation either of self-suffering or self-mortification. They may as well, therefore, be allowed to suppose that their admission into the councils of their country, in the Chamber of Deputies at an earlier age, would be a measure likely to render that assembly less factious, more united in opinion, less extravagant in projects, and more capable of establishing on its true principles a representative government, than the two Chambers constituted as at present. At the same time the possibility of young men entering sooner into an active political life would encourage that turn for serious occupation, and the acquirement of solid instruction, which marks the present æra.

MR PHILLIPS'S ORATION AT SALEM.

The late anniversary of our national independence, seems to have been celebrated with more than usual spirit throughout the land. At Salem, the young men took the business into their own hands, and managed it to the satisfaction alike of themselves and of their elders. Hon. S. C. Phillips delivered an oration, from which we propose now to give some extracts. His subject was American pride—that sentiment which a citizen of our land ought to feel and cherish; its justice was happily advocated and illustrated. An American citizen, in Mr Phillips's opinion, should be proud of his country—its physical features and primitive condition; of the constitution and institutions of the land; of the character of his ancestors; and of the condition of his own country in contrast with the present situation of other nations. We copy some paragraphs under the second topic.

Such, however, is America; and I proceed to state that all she is or has, she owes, more than to any and all other causes, to her systems of education and religious instruction. The fear of God and the love of virtue are the only motives which can inspire and nourish a sense of private and public duty; nor can any duty be well understood or properly performed without intelligence. This simple proposition contains the essence of all that wisdom and experience can extract from our national history; it is the fundamental axiom upon which the government has been reared. We say, indeed, that it is based upon equal rights; yet what are equal rights to a people unequally qualified to exercise them, but sources of faction, discord, and civil war? Equal rights are inscribed upon the parchment of every constitution in South America; but, as our sister republics are proving to us by their incessant turmoils, what efficacy is there in the best of principles, inscribed nowhere else than on a roll of parchment? We say, again, that the sovereign power resides with the people; and so, upon all principles of justice, human and divine, it should. But who does not know, that, be the nominal constitution what it may, the people will be subjects, will be slaves, and not the sovereign, so long as the many are too stupid and inert, too vicious and degraded to restrain and control, or, at the best, to be otherwise than dependent upon the few? Indeed such is the paramount importance of the consideration, that I cannot forbear to enforce the remark, that of all the institutions of America, her free schools and her churches are the dearest patrimony we have received from our ancestors, and the noblest legacy that we can bequeath to our descendants. They are the institutions, to which each and all of us must refer as directly or indirectly the sources of whatever intelligence and virtue we possess, and as through us the means of whatever good influence we are enabled to exert upon the community. They are the nurseries, where the principles of public and private morality are implanted and reared. They are the fountains of correct, enlightened, all preserving public opinion.

I have undertaken, and it is an easy task to show, that there are many results in our political condition, of which we may be justly proud; but I ask you, boldly, strike out of existence your churches and free schools,—or, what will prove the same thing, depreciate, neglect, degrade, desert them,—and what will there soon be left, of which you will be disposed to boast? On the other hand, nurture, encourage, sustain, advance them—make it practicable, nay certain, that they shall keep pace with the increase of your population and the augmentation of your resources—regard and cherish them as a public and permanent interest—do this in your day and generation, and bequeath your example to posterity, and, I ask you, what can you do for which your children and your children's children shall have greater occasion to rise up and call you blessed? I ask you, what have your fathers done for which you have more reason to bless their memory? I ask you, and I put it as the question which goes to the root of the whole matter, what is there, which can be considered original and peculiar in all their institutions, unless it be the simple expedients, to which they resorted, of supplying the early and constant wants of the rational and immortal beings, who had here trusted themselves to each other and to God? This was their mode of recognizing equal rights; this was their tribute to the sovereignty of the people; this was their policy of providing for the future. Before they could collect taxes in money, they required a contribution of the homely fruits of labor to the support of the parish church and the village school. Among the first acts of legislation, were their memorable provisions for these favorite objects. They erected no edifices for the accommodation of their government—they reared at first no halls of justice—they built no alms-houses; (for they tolerated no paupers)—they hardly procured for themselves the means of self defence—they abandoned to their successors all works of ornament and doubtful utility; but they were not content to sleep in their graves, and scarcely even in their houses, until they had secured for themselves a place of worship, and prepared for their children a place of instruction. This was their single aim; and this, let it be remembered, is their simple glory. They left no other monuments; but these, rude and unaspiring as was the original structure, may prove indeed, if future ages shall complete the design, monuments reaching to the skies, and covering the earth. Their foundation, surely, is as broad as the rights and interests of the whole human race; and, to the moral and intellectual vision, their elevation is as lofty as the heaven of heavens. I repeat it, then, beyond all other institutions of our country, we may be proud of them; and may the day never come, that any shall dare to call himself a republican, an American, or, least of all, a descendant of the Pilgrims, while he shrinks from guarding, with more than Vestal vigilance, these sacred relics of patriotism and piety.

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The objects of pride with which the hand of nature has diversified and adorned the face of this western continent are material, and so far permanent. We may cease to admire them; we may grow weary of and forsake them; yet here they will remain, mutilated and defaced, perhaps, by the ravages of time, but substantially and constantly the same. It must be reserved, at least, for the volcano, the earthquake, and the flood, to change essentially the physical features of America.

Not so our institutions; they are the results of moral and intellectual causes. The wisdom of our fathers conceived them; morality and piety have sustained them; and the blessing of Heaven has thus far prospered them. Still they are but the sport of public opinion. Luxury may undermine them; licentiousness may not tolerate them; refinement may fritter away their substance; ignorance may blindly surrender them; even prejudice may overthrow them. When they cease to be objects of interest, of confidence, and of pride, alas! they have perished.

How much, then, does it become us to watch and guard, to purify and enlighten this source of all danger, and all power—public opinion! As much as the life of man is a state of moral probation, beset with temptation and exposed to evil, the existence of this republic must be a perpetual struggle with the lusts of ambition and avarice, with sedition and profligacy, with fraud and corruption. We have comparatively nothing to fear from open enemies without, we have everything to fear from disguised enemies within. Our safety is in our fears; there never is more danger than when we imagine ourselves secure.

Be it our pride to stand firm to our principles; to cling to our institutions; to frown indignantly upon every attempt to weaken their value, or to abate the veneration with which we have been accustomed to regard them.

* * * * * * *

Let us be on our guard against fanaticism in every form—against profligacy under every disguise—against corruption wherever it may insinuate its influence—against ambition whenever it grasps its sceptre—against party as soon as it shows itself a monster;—against the government lest it should pervert its functions—and even against the people, lest, in an evil day, deceived, blinded, ensnared,—the dupes of their own ignorance, the victims of their own folly—no longer warned by the fate of other republics—without a thought for their ancestors, or a sigh for their posterity—they should sink their glory in their shame, and prostrate in their downfall the hopes of the world.

COMMONWEALTH OF MASSACHUSETTS.

In General Court, at the May Session thereof, in the year of our Lord 1831.

RESOLVED, by both Houses, the same being agreed to by a majority of the Senators and by two thirds of the Members of the House of Representatives present and voting thereon, that it is proper and expedient to alter and amend the Constitution of this Commonwealth, by adopting the subjoined article of amendment; and that the same, as thus agreed to, be entered on the Journals of the two Houses, with the Yeas and Nays taken thereon, and referred to the General Court next to be chosen, and that the same be published, to the end that if agreed to by the General Court next to be chosen in the manner provided by the Constitution, it may be submitted to the people for their ratification, in order that it may become a part of the Constitution of this Commonwealth.

"ARTICLE OF AMENDMENT.

"The members of the House of Representatives shall be elected in the following manner:—

"Each city, town or district, containing twelve hundred inhabitants, may elect one Representative, and two thousand four hundred inhabitants shall be the mean increasing number which shall entitle any city, town or district to an additional Representative; and the number of inhabitants in each city, town or district, shall always be ascertained and determined by the next preceding census taken under the authority of the United States.

"In every case where any town is now united to any other town or district, for the purpose of electing a Representative, such towns and districts, so united, are, and shall be considered, respectively, as one town, in all things respecting the election of Representatives, as provided for in this article.

"Any two adjacent towns of that class which, separately, would not be entitled to elect a Representative, shall be united together and form a district for that purpose—and where any such town is so situated, that it cannot be united to an adjacent town of the same class, it shall be united to an adjacent town which is entitled by itself to elect a Representative, to form a Representative district. In which case such district shall be entitled to elect an additional Representative every other year; and if any town not entitled to elect a Representative every year, shall, by a majority of votes, at a legal town meeting for that purpose called, decide against being united with any other town to form a Representative district, the Legislature shall, upon the application of such town, authorize it to elect a Representative every other year, commencing to elect on such a year, as that the House of Representatives shall always be of as equal a number as may be. The Legislature which shall be elected under the existing provisions of the constitution, in the year of our Lord one thousand eight hundred and thirty two, shall form the Representative districts as herein specified, and shall by law prescribe the mode in which they shall hold and make return to their Representative elections. And the right of representation so established shall not be altered by any future Legislature, till the year of our Lord one thousand eight hundred and forty two, and every tenth year thereafterwards.

"And to prevent the House of Representatives from becoming too numerous, the number of inhabitants which shall entitle any city, town or district to elect one Representative, and the mean increasing number which shall entitle it to elect more than one, shall be proportionally increased, if found necessary, in the year of our Lord one thousand eight hundred and forty two, and every tenth year thereafterwards, so that the House of Representatives shall never consist of more than three hundred and fifty members; and the members of the Senate and House of Representatives shall be paid for their travel and attendance from the public treasury.

"Not less than seventy five members of the House of Representatives shall constitute a quorum for doing business: and all the provisions of the Constitution inconsistant with the provisions herein contained are hereby wholly annulled.

In House of Representatives, June 14, 1831.

The foregoing Resolution and Article of Amendment to the Constitution, having been passed and adopted in this House, two thirds of the Members present and voting thereon, having voted in the affirmative, the same are accordingly sent to the Senate. W. B. CALHOUN, Speaker.

In Senate, June 18, 1831.

The foregoing Resolution and Article of Amendment having been agreed to by a majority of the members of the Senate present, and voting thereon, the same are referred, agreeably to the provisions of the Constitution, to the General Court next to be chosen.

LEVERETT SALTONSTALL, President.

COMMONWEALTH OF MASSACHUSETTS.

In Senate, June 20, 1831.

Ordered, That the Clerk of the Senate cause the proposed Amendment of the Constitution to be forthwith published three weeks successively, in all the newspapers printed in this Commonwealth. Sent down for concurrence.

CHAS. CALHOUN, Clerk.

House of Representatives, June 20, 1831.

Concurred. P. W. WARREN, Clerk.

A true copy.—Attest,

CHAS. CALHOUN, Clerk of the Senate.

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